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AFRICA'S SERVICE TO THE WORLD.*

IN the sixty-eighth Psalm, and at the thirty-first verse, we read these words: "ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

There was for a long time in the Christian world considerable difference of opinion as to the portion of the earth, and the precise region to which the term Ethiopia must be understood as applying. It is pretty well established now, however, that by *Ethiopia*, is meant the continent of Africa, and by *Ethiopians* the great race who inhabit that continent. The etymology of the word points to the most prominent physical characteristic of this people.

To any one who has travelled in Africa, especially in the portion north of the equator, extending from the West Coast to Abyssinia, Nubia and Egypt, and embracing what is known as the Nigritian and Soudanic countries, there cannot be the slightest doubt as to the country and people to whom the terms Ethiopia and Ethiopians, as used in the Bible, and the classical writers were applied. One of the latest and most accurate authorities says: "The country which the Greeks and the Romans described as Ethiopia, and the Hebrews as Cush, lay to the south of Egypt, and embraced, in its most extended sense, the modern Nubia, Senaar, Kordofan, &c., and in its more definite sense, the kingdom of Meroe, from the junction of the blue and white branches of the Nile to the border of Egypt."†

Herodotus, the father of history, speaks of two divisions of Ethiopians, who did not differ at all from each other in appearance, except

* A Discourse delivered at Madison, Wisconsin, during the session of the General Assembly of the Presbyterian Church of the United States, May, 1880, and also in the cities of Washington, Chicago, Philadelphia and New York, by REV. EDWARD W. BLYDEN, LL. D., President of Liberia College.

† Smith's Dictionary of the Bible.—*sub voce*.

in their language and hair; "for the eastern Ethiopians," he says, "are straight-haired, but those of Libya (or Africa), have hair more curly than that of any other people."* "As far as we know," says Mr. Gladstone, "Homer recognized the African coast by placing the Lotophagi upon it, and the *Ethiopians* inland from the east, all the way to the extreme west."†

There has been an unbroken line of communication between the West Coast of Africa, through Soudan, and through the so-called Great Desert and Asia, from the time when portions of the descendants of Ham in remote ages began their migrations westward, and first saw the Atlantic ocean.

Africa is no vast island, separated by an immense ocean from other portions of the globe, and cut off through the ages from the men who have made and influenced the destinies of mankind. She has been closely connected, both as source and nourisher, with some of the most potent influences which have affected for good the history of the world. The people of Asia, and the people of Africa have been in constant intercourse. No violent social or political disruption has ever broken through this communication. No chasm caused by war has suspended intercourse. On the contrary, the greatest religious reforms the world has ever seen—Jewish, Christian, Mohammedan—originating in Asia, have obtained consolidation in Africa. And as in the days of Abraham and Moses, of Herodotus and Homer, so to-day, there is a constantly accessible highway from Asia to the heart of Soudan. Africans are continually going to and fro between the Atlantic Ocean and the Red Sea. I have met in Liberia and in its eastern frontiers, Mohammedan Negroes, born in Mecca, the Holy City of Arabia, who thought they were telling of nothing extraordinary when they were detailing the incidents of their journey, and of the journeys of their friends from the banks of the Niger—from the neighborhood of Sierra Leone and Liberia—across the continent to Egypt, Arabia and Jerusalem. I saw in Cairo and Jerusalem some years ago, West Africans who had come on business, and on religious pilgrimage from their distant homes in Senegambia.

Africans were not unknown, therefore, to the writers of the Bible. Their peculiarities of complexion and hair were as well known to the ancient Greeks and Hebrews, as they are to the American people to-day. And when they spoke of the Ethiopians, they meant the ancestors of the black-skinned and woolly-haired people who, for two hundred and fifty years, have been known as laborers on the plantations

* Herod, iii. 94 ; vii. 70.

† Homer and the Homeric Age, vol. iii. p. 305.

of the South. It is to these people, and to their country, that the Psalmist refers, when he says, "Ethiopia shall soon stretch out her hands unto God." The word in the original, which has been translated "soon," is now understood to refer not so much to the *time* as to the *manner* of the action. Ethiopia shall *suddenly* stretch out her hands unto God, is the most recent rendering.

But even if we take the phraseology as it has been generally understood, it will not by any one acquainted with the facts, be held to have been altogether unfulfilled. There is not a tribe on the continent of Africa, in spite of the almost universal opinion to the contrary, in spite of the fetishes and greegrees which many of them are supposed to worship—there is not, I say, a single tribe who does not stretch out their hands to the Great Creator. There is not one who does not recognize the Supreme Being, though imperfectly understanding His character! They believe that the heaven, the earth, the sun, moon and stars, which they behold, were created by an Almighty personal Agent, who is also their own Maker and Sovereign, and they render to Him such worship as their untutored intellects can conceive. The work of the Christian missionary is to declare to them that Being whom they ignorantly worship. There are no atheists or agnostics among them. They have not yet attained, and I am sure they never will attain, to that eminence of progress or that perfection of development; so that it is true, in a certain sense, that Ethiopia now stretches out her hands unto God.

If the belief in a Common Creator and Father of mankind is illustrated in the bearing we maintain towards our neighbor, if our faith is seen in our works, if we prove that we love God whom we have not seen by loving our neighbor whom we have seen, by respecting his rights, even though he may not belong to our clan, tribe, or race, then I must say, and it will not be generally disputed, that more proofs are furnished among the natives of interior Africa of their belief in the common Fatherhood of a personal God by their hospitable and considerate treatment of foreigners and strangers than are to be seen in many a civilized and Christian community. Mungo Park, a hundred years ago, put on record in poetry and in prose—and he wished it never to be forgotten—that he was the object of most kindly and sympathetic treatment in the wilds of Africa, among a people he had never before seen, and whom he never could requite. The long sojourn of Livingstone in that land in contentment and happiness, without money to pay his way, is another proof of the excellent qualities of the people, and of their practical belief in a universal Father. And in all history where is there anything more touching

than that ever memorable conveyance, by "faithful hands" of the remains of the missionary traveller from the land of strangers over thousands of miles, to the country of the deceased, to be deposited with deserved honor in the "Great Temple of Silence?"

And this peculiarity of Africans is not a thing known only in modern times. The ancients recognised these qualities, and loved to descant upon them. They seemed to regard the fear and love of God as the peculiar gift of the darker races. In the version of the Chaldean Genesis, as given by George Smith, the following passage occurs: "The word of the Lord will never fail in the mouth of the dark races whom He has made." Homer and Herodotus have written immortal eulogies of the race. Homer speaks of them as the "blameless Ethiopians," and tells us that it was the Ethiopians alone among mortals whom the gods selected as a people fitted to be lifted to the social level of the Olympian divinities. Every year, the poet says, the whole celestial circle left the summits of Olympus and betook themselves, for their holidays, to Ethiopia, where, in the enjoyment of Ethiopian hospitality, they sojourned twelve days.

The Sire of gods and all the ethereal train
On the warm limits of the farthest main,
Now mixed with mortals, nor disdain to grace
The feasts of Ethiopia's blameless race;
Twelve days the Powers indulge the genial rite,
Returning with the twelfth revolving night.

Lucian represents a sceptic or freethinker of his day as saying, in irreverence of the gods, that on certain occasions they do not hear the prayers of mortals in Europe because they are away across the ocean, perhaps among the Ethiopians, with whom they dine frequently on their own invitation.

It shows the estimate in which the ancients held the Africans, that they selected them as the only fit associate for their gods. And in modern times, in all the countries of their exile, they have not ceased to commend themselves to those who have held rule over them. The testimonies are numerous and striking, in all the annals of this country, to the fidelity of this people. The newspapers of the land are constantly bearing testimony to the unswerving faithfulness of the Negro at this moment, notwithstanding the indignities heaped upon them.

But there is another quality in the Ethiopian or African, closely connected with the preceding, which proves that he has stretched out his hands unto God. If service rendered to humanity is service rendered to God, then the Negro and his country have been, during the ages, in spite of untoward influences, tending upward to the Divine.

Take the country. It has been called the cradle of civilization, and so it is. The germs of all the sciences and of the two great relig-

ions now professed by the most enlightened races were fostered in Africa. Science, in its latest wonders, has nothing to show equal to some of the wonderful things even now to be seen in Africa. In Africa stands that marvellous architectural pile—the great Pyramid—which has been the admiration and despair of the world for a hundred generations. Scientific men of the present day, mathematicians, astronomers and divines, regard it as a sort of key to the universe—a symbol of the profoundest truths of science, of religion, and of all the past and future history of man. Though apparently closely secluded from all the rest of the world, Africa still lies at the gateway of all the loftiest and noblest traditions of the human race—of India, of Greece, of Rome. She intermingles with all the Divine administrations, and connects, in one way or another, with some of the most famous names and events in the annals of time.

The great progenitor of the Hebrew race and the founder of their religion sought refuge in Africa from the ravages of famine. We read in Gen. xii. 10, "And there was a famine in the land; and Abram went down into Egypt to sojourn there, for the famine was grievous in the land." Jacob and his sons were subsequently saved from extinction in the same way. In Africa the Hebrew people from three-score and ten souls multiplied into millions. In Africa, Moses, the greatest law-giver the world has ever seen, was born and educated. To this land also resorted the ancient philosophers of Greece and Rome, to gaze upon its wonders and gather inspiration from its arts and sciences. Later on, a greater than Moses and than all the prophets and philosophers, when in infancy, was preserved from death in Africa. "Arise," was the message conveyed by the angel to Joseph, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." When, in his final hours, the Saviour of mankind struggled up the heights of Calvary, under the weight of the Cross, accused by Asia and condemned by Europe, Africa furnished the man to relieve him of his burden. "And as they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the Cross that he might bear it after Jesus."

And all through those times, and in times anterior to those, whether in sacred or profane matters, Africa is never out of view, as a helper. Egypt was the granary of Europe, often furnishing relief to starving populations out of her inexhaustible abundance. Then in modern times, when the enterprise and science of Europe had added a fourth continent to the knowledge of mankind by the discovery of America, the discoverers found themselves helpless in their efforts to utilize the

richer portions of the vast domain. The Aborigines, who welcomed them to the strange country, were not available for industrial purposes. The imagination of the new comers was dazzled with visions of untold wealth, but they were powerless to avail themselves of it. The feeble frame of the Mexican could not support the burdens of his Spanish taskmaster, and the whole race was passing away with the throne of Montezuma before the mailed warriors of Castile. The despairing cries of a moribund population reached the ears of the sympathetic in Europe, when the Negro with his patience, his stronger physical qualities, and superior powers of endurance, was thought of, and Africa, the grey haired mother of civilization, had to be resorted to for the laborers to work this country, and thus contribute towards the development of modern civilization, and towards making this almost boundless territory what it now is. The discovery of America without Africa, would have been comparatively useless, but with Africa, the brilliant eulogy recently pronounced upon this country by Mr. Bright has become appropriate.

"If we examine," says that distinguished orator and statesman, "all those old empires, the Assyrian, the Babylonian, the Parthian or the Roman; or if we go still further back in time and place, and examine what we know of the great empires of India or of China; or if we go to a more modern time and regard the fall of ancient Rome; if we look in our own time at the growth of the empire of Russia; if we look at the French Revolution, with all its vast results; if we look at the present power of Germany in Europe; if we look at the vast empire over all the world of most of which we in this little island are for a time the centre, I think we shall admit after all, that there is nothing in all these transactions of history, which for vastness and for permanence can compare with the grandeur there is in the discovery of the American Continent by Christopher Columbus."

But in bringing about these great results, in helping to achieve this material and moral grandeur, Africa has borne an important part. He who writes the history of modern civilization will be culpably negligent, if he omit to observe and to describe the black stream of humanity, which has poured into America from the heart of Soudan. That stream has fertilized half the western continent. It has created commerce and influenced its progress. It has affected culture and morality in the eastern and western hemispheres, and has been the means of transforming European Colonies into a great nationality. And it cannot be denied that the material development of England was aided greatly by means of this same dark stream. By means of Negro labor sugar and tobacco were produced; by means of sugar

and tobacco British commerce was increased; by means of increased commerce the arts of culture and refinement were developed. The rapid growth and unparalleled prosperity of Lancashire are partly owing to the cotton supply of the Southern States, which could not have risen to such importance without the labor of the African.

The countless caravans and dhow-loads of Negroes, who have been imported into Asia, have not produced, as far as we know, any historical results; but the slaves exported to America have profoundly influenced civilization. The political history of the United States is the history of the Negro. The commercial and agricultural history of nearly the whole of America is the history of the Negro.

Africa, in recent times, also, has been made incidentally, to confer an important political benefit upon Europe, and probably upon the whole of the civilized world. When, two generations ago, Europe was disturbed and threatened by the restless and uncontrollable energy of one of whom Victor Hugo has said that he put Providence to inconvenience, (*il genait Dieu*); and when the civilization of the whole world was in danger of being arrested in its progress, if not put back indefinitely, by a prolific and unscrupulous ambition, Africa furnished the island which gave asylum to this infatuated and maddened potentate, and, by keeping on that sea-girt rock the formidable genius, gave peace to Europe, restored the political equilibrium, and unfettered the march of civilization.

And now that Europe is exhausting itself by over production, Africa is looked to to furnish a market. India, China, and Japan, are beginning to consume their raw material at home, thus not only shutting Europe out from a market, but cutting off the supplies of raw material. Expedition after expedition is now entering the country, and intersecting it from east to west and from north to south, to find out more of the resources of a land upon which large portions of the civilized world will, in no very remote future, be dependent. In the days of the slave-trade when the man of the country was needed for animal purposes no thought was given to the country. In those days Africa was not inaptly compared to "An extensive deer-forest, where the lordly proprietor betakes himself at times in quest of game and recreation. He has certain beats, which he frequents, where the deer have their tracks, and to which his beaters drive them. Here he takes his stand and watches for his prey, while the deep recesses of the forest remain to him a perfect *terra incognita*. In the same way the nations of Europe had planted their establishments upon that coast, upon those lines which communicated most freely with the interior, and there waited the approach of their prey, while little thought was given

to the country beyond."

But now things have changed. The country is studied with an almost martyr-like devotion and with a somewhat contemptible indifference as to the inhabitants. In their eager search the explorers have discovered that Africa possesses the very highest capacity for the production, as raw material of the various articles demanded by civilized countries, and for the unlimited consumption of many of the productions of civilization. English, and French, and Germans, are now in the struggles of an intense competition for the hidden treasures of that continent. Upon the opening of Africa will depend the continuation of Europe's prosperity. Thus Providence has interwoven the interests of Europe with those of Africa. What will bring light and improvement, peace and security to thousands of women and children in Africa, will bring food and clothing to thousands of women and children in Europe.

Thus, Ethiopia and Ethiopians, having always served, will continue to serve the world. The Negro is at this moment the opposite of the Anglo-Saxon. Those everywhere serve the world; these everywhere govern the world. The empire of the one is more wide-spread than that of any other nation; the service of the other is more wide-spread than that of any other people. The Negro is found in all parts of the world. He has gone across Arabia, Persia, and India to China. He has crossed the Atlantic to the Western hemisphere, and here he has labored in the new and in the old settlements of America; in the eastern, western, northern and southern states; in Mexico, Venezuela, the West Indies and Brazil. He is everywhere a familiar object, and he is everywhere out of Africa the servant of others. And in the light of the ultimate good of the universe, I do not see why the calling of the one should be considered the result of a curse, and the calling of the other the result of special favor. The one fulfills its mission by domination, the other, by submission. The one serves mankind by ruling; the other serves mankind by serving. The one wears the crown and wields the sceptre; the other bears the stripes and carries the cross. Africa is distinguished as having *served* and *suffered*. In this, her lot is not unlike that of God's ancient people, the Hebrews, who were known among the Egyptians as the servants of all; and among the Romans, in later times, they were numbered by Cicero with the "nations born to servitude,"* and were protected, in the midst of a haughty population, only "by the contempt which they inspired." Africa's lot resembles His also who made Himself of no reputation, but took upon Himself the form of a servant, and,

* Renan's Hibbert Lectures, p. 47.

having been made perfect through suffering, became the "Captain of our salvation." And if the principle laid down by Christ is that by which things are decided above, viz, that he who would be chief must become the servant of all, then we see the position which Africa and the Africans must ultimately occupy. And we must admit that through serving man, Africa—Ethiopia—has been stretching out her hands unto God.

But if we understand the phrase to mean "suddenly," there is every indication that it will receive literal fulfillment. Men are now running to and fro, and knowledge of Africa is increasing. The downfall of Negro slavery in this country was sudden. The most sanguine philanthropists, thirty years ago, did not dream of so sudden a collapse of that hoary institution. And more has been learned of Africa in the seventeen years since slavery has been abolished, than was ever known during all the previous period of modern civilization, or perhaps of the world's history. And now, every possible interest that can give impulse to human activity is aroused in connection with that land; and the current which is moving the civilized world thitherward, gains every day in force, in magnitude and in importance. The man of science is interested on account of the wonderful things that must be concealed in that vast continent. The statesman and politician is interested in the possibilities of new states yet to be founded in the march of civilization. The merchant is interested in the new and promising outlets for trade. The philanthropist is interested in the opening of a career of progress, of usefulness, and of happiness before the millions of that country.

Another indication of the suddenness of Africa's regeneration is the restlessness among her descendants in this country. There are thousands of Negroes in comfortable circumstances here who are yearning after the land of their fathers; who are anxious not so much to be relieved from present pressure, as to obtain an expansive field for their energies; who feel the need not only of horizontal openings—free movement on the plane which they occupy,—but a chance to rise above it—a vertical outlet.

Within the last thirty years the sentiment of race and of nationality has attained wonderful development. Not only have the teachings of thinkers and philosophers set forth the importance of the theory, but the deeds of statesmen and patriots have more or less successfully demonstrated the practicability of it. The efforts of men like Garibaldi and Cavour in Italy, of Kossuth in Hungary, of Bismark in Germany, of the Ashantees, and Zulus in Africa, have proved the indestructible vitality and tenacity of race.

Notwithstanding the wide-spread progress of Mohammedanism in Africa, though it has largely influenced the organic life of numerous tribes in the vast regions of Soudan, yet the Arabs who first introduced the religion, have never been allowed to obtain political ascendancy. None of the Nigritian tribes have ever abdicated their race individuality or parted with their idiosyncracies in embracing the faith of Islam. But whenever and wherever it has been necessary, great Negro warriors have risen from the ranks of Islam, and inspired by the teachings of the new faith, which merges all distinctions in the great brotherhood, have checked the arrogance of their foreign teachers, and have driven them, if at any time they affected superiority based upon race, from their artificial ascendancy. In the early days of Islam, when the Moors from the north attempted to establish political supremacy in the Nigritian countries, there rose up a Negro statesman and warrior, Soni Heli Ischia, and expelled the Moorish conquerors. He destroyed the ecclesiastical strongholds, which were fast growing into secular kingdoms, and erected upon their ruins one indigenous empire, having conquered all from Timbuctoo westward to the sea, and eastward to the frontier of Abyssinia, making about three thousand miles in length. Since then Islam in Africa has been very much modified in its practices by the social peculiarities of the people. And within the last twenty years a distinguished native scholar and warrior, Omaru Al-Hajj, suppressed the undue influence of the Arabs at Timbuctoo—attacked that city in 1864, expelled the Arabs, and with the same troops kept the French on the western side of the Niger. His son Ahmadu now reigns at Sego, and both by diplomacy and force is checking or controlling the renewed operations of the French in the valley of the Niger.

This seems to be the period of race organization and race consolidation. The races in Europe are striving to group themselves together according to their natural affinities. The concentration and development of the Slavonic power in deference to this impulse is a menace to other portions of Europe. The Germans are confederated. The Italians are united. Greece is being re-constructed. And so this race impulse has seized the African here. The feeling is in the atmosphere—the plane in which races move. And there is no people in whom the desire for race integrity and race preservation is stronger than in the Negro.

And I may be permitted to add here, that on this question of race no argument is necessary or effective. Argument may be necessary in discussing the methods or course of procedure for the preservation

of race integrity, and for the development of race efficiency, but no argument is needed as to the necessity of such preservation and development. If a man does not feel it,—if it does not rise up with spontaneous and inspiring power in his heart—then he has neither part nor lot in it. The man who needs conviction on this subject, had much better be left unconvinced.

A friend, who belongs to the sturdy family of Scotch-Irish, so influential in the early ecclesiastical and political history of the United States, and who is himself an embodiment of the sterling qualities of his people, has suggested that the stress should not be laid upon race but grace. "It is not *race*," he says, "but *grace*." The alliteration is pleasant and the theory is no doubt sound; but what is race but grace? Is not grace a favor, a gift? And those constitutional differences of organization—the idiosyncracies of different branches of the human family—are they not the result of providential favor, gift or grace? But by grace used in this connection was no doubt meant that supernatural influence, which, taking possession of the heart, not only holds in abeyance, but actually overcomes the natural bent or inclination of the character, where, as a result of surroundings or of hereditary bias, that bent or inclination prevents progress or leads to unscrupulous activity—an influence which supplements deficiencies in the character or cuts off redundancies. But in the great questions of national progress we have to deal with man as we find him, and act with reference to constitutional differences of organization, to circumstances of place and time, which furnish an almost unerring guide in determining the proceedings of certain individuals or classes of individuals.

The Rev. Henry Venn, the late able Secretary of the Church Missionary Society, frequently dealt with this subject in the "Instructions given to Missionaries at their dismissal" from Salisbury Square. In one of these inimitable addresses he says, with large practicality and clearness of judgment:—

"The importance of taking into account national distinctions is forced upon us by the enlargement of our missionary experience. . . . The committee warn you, *that these race distinctions will probably rise in intensity with the progress of the mission.* The distinctions may be softened down by grace; they may be hid from view in a season of the first love, and of the sense of unity in Christ Jesus; but they are part of our nature, and, as the satirist says, 'You may expel nature for a time by force, but it will surely return.' So distinctions of race are irrepressible. They are comparatively weak in the early stage of a mission, because all the superiority is on

one side; but as the native race advances in intelligence, as their power of arguing strengthens, as they excel in writing sensational statements, as they become our rivals in the pulpit and on the platform, long cherished but dormant prejudices, and even passions, will occasionally burst forth."*

But to return after this digression. It is no doubt hard for you in this country to understand the strong race feeling in the Negro, or to appreciate the existence of such a feeling. As you look over this land at the Negro population, their condition is such as to inspire, if not always the contempt, the despair of the observer as to their future; and as you hear of their ancestral home, of its burning climate and its fatal diseases, of its sandy deserts and its malarious swamps, of its superstitious inhabitants and degraded populations, you fancy that you see not one glimpse of hope in the dim hereafter of such a race. But let me assure you that ignoble as this people may appear here, they have brought a blessing to your shores; and you may rely upon it, that God has something in store for a people who have so served the world. He has something further to accomplish by means of a country of which He has so frequently availed himself in the past; and we may believe that out of it will yet come some of the greatest marvels which are to mark the closing periods of time.

Africa may yet prove to be the spiritual conservatory of the world. Just as in past times, Egypt proved the stronghold of Christianity after Jerusalem fell, and just as the noblest and greatest of the Fathers of the Christian Church came out of Egypt, so it may be, when the civilized nations, in consequence of their wonderful material development, shall have had their spiritual perceptions darkened and their spiritual susceptibilities blunted through the agency of a captivating and absorbing materialism, it may be, that they may have to resort to Africa to recover some of the simple elements of faith; for the promise of that land is that she shall stretch forth her hands unto God.

And see the wisdom and justice of God. While the Africans have been away rendering service, their country has been kept for them. It is a very insignificant portion of that continent, after all, that foreigners have been permitted to occupy. Take any good map of Africa, and you will see that it is blank everywhere almost down to the sea. Senegambia, that important country north of the equator, has been much travelled, and yet it is occupied only on the coast in spots by Europeans. Going down along the west coast, we find the French colonies of Senegal and Goree, the British settlements at the Gambia,

*Instructions of the Committee, June 30th, 1868. See *Memoir of the Rev. H. Venn*. By Rev. William Knight, M. A. Longmans, Green & Co., London, E. C.

Sierra Leone, the Gold Coast and Lagos, the French colony of Gaboon, the Spanish island of Fernando Po, and the Portuguese colony of Loando. The most important parts of the coast are still in the hands of the Aborigines. And civilized and Christian Negroes from the United States occupy six hundred miles of the choicest territory in Africa, called the Republic of Liberia. All travellers along the coast pronounce the region of country included within the limits of Liberia, as the most fertile and wealthy along the entire coast, and commanding a back country of untold resources. Europeans tried for centuries to get a foothold in that territory; but the natives would never consent to their settlement in it, while they gladly welcomed their brethren returning from exile in this country.

The exiled Negro, then, has a home in Africa, Africa is his, if he will. He may ignore it. He may consider that he is divested of any right to it; but this will not alter his relations to that country, or impair the integrity of his title. He may be content to fight against the fearful odds in this country, but he is the proprietor of a vast domain. He is entitled to a whole continent by his constitution and antecedents. Those who refuse at the present moment to avail themselves of their inheritance think they see reason to believe that they are progressing in this country. There has no doubt been progress in many respects in their condition here. I would not for one moment say anything that would cast a shadow upon their hopes, or blight in the slightest degree their anticipations. I could wish that they might realize to the fullest extent their loftiest aspirations. It is indeed impossible not to sympathize with the intelligent Negro, whose imagination, kindled by the prospects and possibilities of this great country, the land of his birth, makes him desire to remain and share in its future struggles and future glories. But he still suffers from many drawbacks. The stranger visiting this land, and going among its colored inhabitants, and reading their newspapers, still hears the wail of slavery. The wail of physical suffering has been exchanged for the groans of an intellectual, social and ecclesiastical ostracism. Not long since the touching appeal of a colored man, almost in *forma pauperis*, before a great ecclesiastical assembly for equal rights in the Church,* was wafted over the country, and sent its thrilling tones into many a heart, but yet the only response has been the reverberation of the echo. And who cannot understand the meaning of the hesitancy on the part of the powers that be to grant the appeal? "He who runs may read."

*Rev. Mr. Hammond before the General Conference of the Methodist Episcopal Church, held at Cincinnati, in May, 1880, on the question of the election of a colored Bishop.

As a result of their freedom and enlarged education, the descendants of Africa in this country are beginning to feel themselves straitened. They are beginning to feel that only in Africa will they find the sphere of their true activity. And it is a significant fact, that this impulse is coming from the Southern States. *There* is the great mass of the race; and there their instincts are less impaired by the infusion of alien blood and by hostile climatic influences. There we find the Negro in the almost unimpaired integrity of his race susceptibility, and he is by an uncontrollable impulse feeling after a congenial atmosphere which his nature tells him he can find only in Africa. *And he is going to Africa.*

As long as he remains in this country he is hampered both in mind and body. He can conceive of no radiance, no beauty, no inspiration in what are ignorantly called "the Wilds of Africa." The society in which he lives in the land of his exile he supposes, from knowing no other, to be the normal condition of man, and fancies that he will suffer if he leaves it. But when he gets home he finds the atmosphere there a part of himself. He puts off the garment which had hampered his growth here, and he finds that he not only does not take cold, but has a chance for healthful development.

There is not a single Negro in the United States on the road to practical truth, so far as his race is concerned. He feels something in him, his instincts point to it, but he cannot act out what he feels; and when he has made up his mind to remain in America, he has also made up his mind to surrender his race integrity; for he sees no chance of its preservation. There is in him neither hope enough to excite the desire to preserve it, nor desire enough to encourage the hope of its preservation. But in Africa he casts off his trammels. His wings develop, and he soars into an atmosphere of exhaustless truth for him. There he becomes a righteous man; he casts off his fears and his doubts. There for him is perpetual health; there he returns to reason and faith. There he feels that nothing can happen to the race. There he is surrounded by millions of men, as far as he can see or hear, just like himself, and he is delivered from the constant dread which harasses him in this country as to what is to become of the Negro. There the solicitude is in the opposite direction. There he fears for the white man, living in a climate hostile, and often fatal to him.

But there are two other facts, perhaps not generally known, to which I would like to call attention. First, that notwithstanding the thousands and millions who by violence and plunder have been taken from Africa, she is as populous to-day as she ever was; and the other

fact is, that Africa has never lost the better classes of her people. As a rule, those who were exported—nearly all the forty millions who have been brought away—belonged to the servile and criminal classes. Only here and there, by the accidents of war, or the misfortunes of politics, a leading African was brought away. Africa is often called the Niobe of the nations, in allusion to the fact that her children in such vast numbers have been torn from her bosom; but the analogy is not strictly accurate. The ancient fable tells us that Niobe clung to her children with warding arms, while the envious deities shot child after child, daughters and fair sons, till the twelve were slain, and the mother, all powerless to defend her offspring, herself became a stone. Now this is not the fact with Africa. The children who were torn from her bosom she could well spare. She has not been petrified with grief; she has not become a stone. She is as prolific to-day as in the days of yore. Her greenness and fertility are perennial. It was said of her in the past, and it may be said of her to-day, that she is ever bringing forth something new.

And she has not been entirely bereaved even of those who have been torn from her bosom. In all the countries of their exile, severe as the ordeal has been, they have been preserved. It might be said of them as of the Hebrews in Egypt, "the more they afflicted them the more they multiplied and grew."

No; if we are to gather an analogy to Africa from ancient fable, the Sphinx supplies us with a truer symbol. The Sphinx was said to sit in the road side, and put riddles to every passenger. If the man could not answer, she swallowed him alive, If he could solve the riddle, the Sphinx was slain. Has not Africa been through the ages sitting on the highway of the world? There she is, south of Europe with but a lake between, joined on to Asia, with the most frequented oceans on the east and west of her—accessible to all the races, and yet her secret is unknown. She has swallowed up her thousands. The Sphinx must solve her own riddle at last. The opening up of Africa is to be the work of Africans.

In the Providence of God, it seems that this great and glorious work is reserved for the Negro. Centuries of effort and centuries of failure demonstrate that white men cannot build up colonies there. If we look at the most recent maps of Africa, we see that large tracts have been explored: English, German, Belgian, French and American expeditions have lately described large portions of the continent; but every one must be struck by the enormous gaps that remain to be filled in—the vast portions which the foot of the white man has never trodden. With the exception of the countries south of Egypt

the great lake region, and the strip of country from east to west containing the routes of Cameron and Stanley, and if we leave out the portion of North Central Africa explored by Barth, the country is still as unknown to foreigners as it has been throughout all history, from the days of Herodotus and Ptolemy to the present. Who knows anything of the mountains of the moon? of all that vast region which lies directly east of Liberia, as far as the Indian Ocean? What foreigner can tell anything of the interior of Bonny, or of Calabar? If we examine the continent, from the extreme north to the extreme south, from Egypt to Kaffraria or the country of the Zulus, we see very little yet accomplished. The most successful effort yet made in colonizing Africa is in Liberia. This will be permanent because the colonists are of the indigenous stock. There are six hundred miles of coast, and two hundred miles interior, rescued for civilization. I mean in that extent of country over a million of people are on the road to self-elevation. They come in contact with an atmosphere of growth.

Now the people who are producing these changes have a peculiar claim upon this country—for they went out from this nation and are carrying American institutions into that continent. And this great country has peculiar facilities for the work of African civilization. The nations of Europe are looking with anxious eyes to the "Dark Continent," as they love to call it, probably for the purpose of kindling their religious zeal, or stimulating their commercial instincts. But not one has the opportunity of entering that continent with the advantage of the United States. They cannot send their citizens there from Europe to colonize—they die. France is now aiming to take possession by railroads of the trade of Soudan, from Algeria and Senegal. But the success of the scheme through European agency is extremely problematical. The question has been mooted of transferring their Negro citizens from the West Indies—from Martinique and Guadeloupe—but they cannot spare them from those islands. England would like to transport to the countries of the Niger, and to the regions interior of Sierra Leone, civilized blacks from their colonies in the Western hemisphere; but to encourage such a movement would be to destroy Barbadoes, Jamaica and Antigua. The king of the Belgians, in his philanthropic and commercial zeal for the opening and colonizing of Africa, has no population available. The United States is the only country which, providentially, can do the work which the whole world now wants done. Entering on the West Coast, through Liberia, she may stretch a chain of colonies of her own citizens through the whole length of

Soudan, from the Niger to the Nile—from the Atlantic to the Indian Ocean.

"This country," said Dr. Storrs, "has thousands of liberated and Christianized Africans in it, just at the moment when that 'Dark Continent,' is suddenly opened to the access of the Gospel. God has been building here a power, for the glory of His name, and for His service in the earth. I see the stamp held in the hand, and the liquid wax lying before it; and I do not doubt that the purpose is to fix the impression on that wax, from the engraved brass or stone. I see the men whom man has brought here and whom God has converted, and before them those vast outstretching realms made ready for the truth; and I cannot doubt that His purpose is to fix by these men upon those prepared lands, the inscription of the Gospel and the Cross! And it seems to me that in the end all men must feel this."*

Some have already gone, the pioneers in this great work. Leaving the land of their birth where they have labored for generations, they have gone to brave the perils of another wilderness, to cut down forests, to clear away jungles, to make roads, to build towns, to cultivate farms, and to teach regular industry to their less favored brethren; and they ask you to follow these new settlements as they push into the heart of the continent with all the aids and appliances of your advanced civilization.

In visions of the future, I behold those beautiful hills—the banks of those charming streams—the verdant plains and flowery fields—the salubrious highlands in primæval innocence and glory, and those fertile districts watered everywhere as the garden of the Lord; I see them all taken possession of by the returning exiles from the west, trained for the work of re-building waste places under severe discipline and hard bondage. I see, too, their brethren hastening to welcome them from the slopes of the Niger, and from its lovely valleys—from many a sequestered nook, and from many a palmy plain—Mohammedans and Pagans—chiefs and people—all coming to catch something of the inspiration the exiles have brought—to share in the borrowed jewels they have imported—and to march back hand in hand with their returned brethren towards the sunrise for the regeneration of a continent. And under their united labors, I see the land rapidly reclaimed—raised from the slumber of ages, and rescued from a stagnant barbarism; and then, to the astonishment of the whole world, in a higher sense than has yet been witnessed, "Ethiopia shall *suddenly* stretch out her hands unto God."

* Discourse before the American Missionary Association, October, 1879.

THE UNITED STATES AND LIBERIA.

LETTER FROM COMMODORE SHUFELDT.

The following interesting letter from Commodore Shufeldt is calculated to awaken national interest to the importance of protecting Liberia in all her rights and liberties, and of strengthening her by intelligent and well-appointed emigrants with the powerful aids of civilization.

WASHINGTON, D. C. *April 6, 1881.*

William Coppinger, Esq., Secretary American Colonization Society.

Dear Sir:—I regret that other engagements prevent my participation in your public meeting to be held in New York in behalf of the interests of the Republic of Liberia.

In view of the many failures which have been recorded in every age of the world, that colony may be regarded as a success; yet to those familiar with the present condition of Liberia it is evident that a crisis in her existence has been reached in which she requires the active and persistent efforts of her friends. With all due consideration, not only for the patient efforts of the Society of which you have so long been the esteemed secretary, but for the exertions of Christians and philanthropists throughout England and America, I think there has been too much "waiting upon Providence" for advancing the interest and strengthening the position of the colonists in Africa. Added to the disadvantages of a decreasing revenue, a growing debt and an entire absence of foreign capital, (the investment of which is discouraged by Liberian laws,) there seems to be languor in place of decided action among the men who believe in the capabilities of the African race for self-government, and an utter indifference on the part of the United States towards a colony planted by ourselves in behalf of a race subject for many years to our oppressive laws, and barred by our statutes from taking its place among the nations.

It has been stated and generally believed that the climate of Liberia is fatal to its prosperity. This in a measure perhaps is true, but true only in the same degree as in all tropical countries in either hemisphere. Malarial fevers prevail, but not of a fatal type, and certainly not more aggravated than on our Southern sea-board or throughout Central America. Even if the climate is injurious, it is an evil which disappears from day to day and year to year in proportion as the country is cleared and population increased. If many of the colonists suffer from climatic ills, it is due partly to the hardships incident to emigration, but in my opinion more particularly to the fact that many if not most of the emigrants are of a mixed blood, and conse-

quently inherit the delicacy of constitution common to mulattoes in this country.

Of all the checks to the progress of Liberia, climate, in my opinion, is the least. Its great bars to advancement are: first, the rivalry of the colony of the British crown at Sierra Leone; second, the great flood of Mohammedanism coming from the north and east of the Republic, with apparently irresistible force; third, the want of steam communication and the consequent steady flow of emigration from this country; and lastly, the indifference of the United States Government and the people to the Republic, not only in a Christian and philanthropic point of view, but perhaps more tangibly in its commercial aspect as the objective point for American trade on the west coast.

It may readily be understood that Sierra Leone, under the protection of the powerful Government of Great Britain, possessed of ample means and always sustained by military force, urged on by the persistent efforts of British traders to monopolize more and more the valuable trade of interior Africa, is constantly encroaching on Liberian territory, both upon its sea-shore and upon its rather indefinable internal limits. This aggression, although not countenanced, nor perhaps understood by the people of Great Britain, is nevertheless going on, until at last Liberia, losing not only her territory, but, consequently, her revenue, will dwindle into a mere trading post or missionary station. It is a well-known fact that British steamers stop regularly for the purpose of landing and receiving cargoes on at least two points within the Liberian limits, as understood in this country, without regarding the custom laws of the Republic. The goods thus landed and received are taken to and from the interior of Liberia, thus not only defrauding her revenue, but encouraging the natives to disobey and hold in contempt all her laws. The Liberian Government made its first grave mistake in appealing to the British crown for protection from this injustice. Its appeal should have been to the United States, which, under treaty, is required to protect the colony from the natives within its borders. I do not wish to underrate the many kindnesses of the British Government, and particularly of the British people, extended in earlier times toward this struggling colony. In the great effort made by England for the abolition of the slave trade on the west coast of Africa, Liberia was her *moral* ally at least, but times and conditions are changed, and although the foreign slave trade has been abolished, yet it is a well-established fact that domestic slavery exists, not only among the tribes within Liberian territory, but throughout Africa, and to-day contributes by its labor to the commerce of that continent, from which England derives such immense profits. The English philan-

thropists take no note of this fact, while the colonial governments and the British merchant take advantage of its results.

However lamentable, it is nevertheless true that Mohammedanism is carrying all before it in a religious point of view. It has already reached to within 150 miles of Sierra Leone and Monrovia, the capital of Liberia, establishing every where its fundamental dogmas of polygamy and slavery. To those who believe in a higher and purer religion this forebodes a struggle prolonged into the centuries; for it is safe to predict that within the next half century the native tribes of Liberia itself will be converted to that faith unless the Christian friends of the African race in this country and in Europe rouse themselves and determine to resist its encroachments.

The want of steam communication with this country, by which alone a constant flow of immigration, as vital to an infant colony as life-blood to the human system, (we prove it by the constantly increasing wealth and prosperity of our own country,) accounts for the poverty and slow growth of Liberia. A steam communication not only fosters this immigration, but creates a trade to supply the ever increasing wants of the colonists, who in turn barter the products of their new country for our manufactures. It is the merest folly to suppose that in the near future the native African will become a voluntary and persistent tiller of the soil for the sake of the gain arising from commerce. He cultivates the earth to the extent of his necessities, and while the colonists can utilize him in a desultory way, Liberia must look to her imported citizens for a steady development of her agricultural wealth. I fear very much that the Liberian himself does not quite appreciate this fact. A steam line from New York or Baltimore via Madeira, the Canary Islands, the Cape de Verde, Sierra Leone and Monrovia, would not only prove remunerative at this time, but would rivet that country to this in such a way as not only to inure to our commercial good, but insure the progress and prosperity of Liberia. One thing is certain, unless American capitalists can be found to build American ships for this purpose, but a few years, or perhaps months, will elapse before the English merchant will embrace the opportunity, and we shall have the mortification of seeing the English flag doing the work between America and her colony, thus depriving us of the benefits of opening a trade with Africa, the last and richest field left to the progressive merchant as well as to the missionary. Livingstone has said that commerce and Christianity must go hand in hand in the proselyting of Africa. The people of the United States, therefore, whether actuated by the desire of gain or the desire of good, are interested in the establishment of steam communication between these two countries. Imme-

diate and energetic attention to this fact will obviate that last and greatest bar to Liberian progress—the indifference of the people and Government of the United States to Liberian interests.

The press—the great motor of public opinion in this country—rarely writes an encouraging word, or urges its readers to an intelligent consideration of the great problem now working itself out in Liberia. The ill-timed and ill-digested effort of the Negroes themselves in this country, which ended in the first and only voyage of the bark *Azor*, was ridiculed throughout the land, and quoted as evidence of the incapacity of the race to do anything for itself. No consideration whatever seems to have been given to the condition of poverty and ignorance which checked and hindered these poor people in their first effort to reach a land free from the moral oppression of a superior race. Letters about Liberia speak frequently with quiet self-conceit of the amusing characteristics of society there, overlooking the fact that those people, emerging from a state of ignorance and quasi-slavery, are struggling by the lights they have towards a higher plane, during which struggle they must necessarily endeavor to imitate the manners and customs of their superiors in the land which they have left. That these imitations are sometimes grotesque there can be no doubt, but from the thinking man such efforts merit sympathy rather than derision. At all events, if in the destiny of mankind it is written that the struggle of the inferior to the plane of the superior is to go on throughout the centuries to come, then this, the first effort of the African race to establish a free government upon its own soil, merits and should receive the sympathy and encouragement of every man, woman and child in America.

But the apparent indifference of the American Government to the permanency and prosperity of Liberia has, if possible, less excuse. Our statesmen, in the study of our interests and in the guidance of our policy, should long ago have seen that in encouraging Liberia they would not only afford an outlet to a discontented class of our citizens, and an offset to the predominance of European power upon the continent of Africa, and gain a stand-point for effort as a Christian nation, but would create and foster a market for manufactures which are not only each year demanding foreign marts, but are already eagerly sought after by the 200,000,000 of people who dwell upon that portion of the earth's surface. I do not expect, nor indeed is it necessary, that the Government of the United States should take any aggressive position towards other countries on the African question. A friendly note to a friendly Power, simply indicating that we take an active interest in Liberia, and would not be willing to see her territo-

ry curtailed or her trade restricted, and the occasional visit of an American man-of-war to indicate to the tribes within Liberian boundaries that the laws of Liberia must be respected, would suffice, at least at present, to insure the existence of the Republic.

Much more on this interesting subject occurs to me, but I have said perhaps all that you will care to read, and some things in which perhaps you do not quite concur; but at all events you will permit me to subscribe myself a friend to Liberia.

Very truly yours,

R. W. SHUFELDT.

For The African Repository.

AN UNOBSTRUCTED DOOR.

In *The Presbyterian* of the 2nd of April, 1881, a correspondent at Freetown, Sierra Leone, in his communication bearing date December 14th, 1880, entitled "The Open Door Obstructed," says:—"How much appreciation the Government of Liberia has for the cause of missions may be learned from the following Act, passed at the last session of the Liberian Legislature," an extract from which was given.

The said correspondent asserts that the Act referred to was passed "at the last session of the Legislature"—meaning, doubtless, the session of 1879-80, concealing the fact that the Legislature was in session when he wrote, and the Act was passed at the session of 1880-81, and was approved by the President on January 14th, 1881. Surely the readers of that paper will not believe that its Sierra Leone correspondent could see into futurity and disclose the transactions of the Liberian Legislature, and write of them as "passed" when the transactions referred to did not take place until one month thereafter. He must be a second Elisha "that telleth the king of Israel the words spoken in the bedchamber of the king of Syria."

The said correspondent also informs its readers that in "English Sierra Leone and French Catholic Gaboon" missionaries are above suspicion, yet "put under bond not to engage in mercantile operations, which is entirely just." Is it just in Sierra Leone and Gaboon to put missionaries under "bond to prevent their engaging in mercantile operations," and unjust in "Christian Liberia" to demand the payment of duties upon articles brought into the country for the ostensible purpose of trade? What can possibly be the emergencies of a mission-field requiring hogsheads of tobacco and brass kettles or barrels of powder and cases of muskets? Did the Sierra Leone correspondent know that these are some of the articles invoiced to Lu-

theran, Episcopalian and Methodist missionaries? Did that writer know that the Rev. Mr.—, a missionary of the Methodist Episcopal Church, converted the Seminary in Monrovia into a retail establishment? These things were not done in a corner, and in no small degree tended to lessen the esteem of this people for missionaries of that class who, contrary to the instructions of their Boards and the spirit of their great Master, manifest such a love for gain.

The missionaries laboring here for the past forty years have been mostly Americans, or at least were citizens of the United States, and could at all times claim the protection of this and their Government. The Hon. John H. Smyth, the Minister Resident and Consul General, is a Christian and gentleman, to whom all who have been subjected "to extra expense by the arrogance of petty officials" might appeal; but the Freetown correspondent being so far from the truth relative to the passage of an "Act by the Liberian Legislature," cannot safely be relied upon when gratuitously relating what was "told" him respecting the "American Minister's assuring the Liberian Government that the American Mission Boards would not overlook the continuation of a policy so hostile to the cause, and that his Government would undoubtedly concern itself about the interests of the Boards." Certainly not; for granting that all that was "told" was the "truth, and nothing but the truth," yet the "continuation of a policy so hostile to the cause" did not exist prior to the passage of the Act requiring missionaries to pay import and export dues, for even in "Christian Liberia" the scriptural maxim holds good that "where there is no law there is no transgression."

Neither that correspondent, nor any of the missionaries whose cause is espoused, have been required to pay duties upon machinery, books, apparatus, seeds, specimens, implements, household utensils, donations of clothing, or materials therefor, when gratuitously distributed and destined for charitable institutions of learning. But goods, wares, merchandise, canned meats, peaches, and one hundred and one of the other good things of America and England, are dutiable. These latter articles the mission children never see; and as for the clothing, according to the present methods adopted by these missionaries, the clothing of one out of every twenty boys or girls would not cost five dollars per annum, averaging the materials at the American market value.

There are also here other missionaries, receiving salaries from American Mission Boards, who order their supplies regularly from abroad. These deliver their invoices and pay the duties assessed. Does the Liberian pay because he is not a missionary but a citizen,

or should the foreigner be exempt because he is a missionary? Or is it because both are bringing into the country such articles as come under the notice of the law? It is not true that the Liberian Government demands large sums for the privilege of doing missionary work; but it does demand, and justly too, duties upon such articles as are used in "mercantile operations."

The ports of Liberia are in no sense more open to the indiscriminate landing of wares and merchandise than those of any other country, and it is surprising that any one should for a moment think so. Travellers of all shades, grades, and sexes are subjected to the most rigid inspection, and the contents of their trunks exposed to view by "petty officials" in the harbors of New York and Boston, or Liverpool and London, to prevent articles being smuggled that should regularly pass the custom-house. Are they "under constant suspicion?"

While we should be sorry to lose our good Methodist brethren who are always itinerating, or have the Episcopalians to leave us without "succession," as also the Lutherans, who have never gone very far beyond their first opening, yet the Presbyterians will ever continue to educate and instruct the "heathen" hereabouts and elsewhere, that to be loyal to the Word of God implies not to speak evil of dignities, but to give all proper respect to "the powers that be," "for they are *ordained* of God." This her missionaries have endeavored to teach under circumstances "more unfavorable than those of the present" in Liberia; and when the misrepresentations of suspicious characters shall have been removed from this obstructed door, it will open wide and still wider, and the true missionaries of the cross, without purse or scrip, will pursue a "straightforward course on through the dark continent."

A PRESBYTERIAN MISSIONARY.

Monrovia, June 13th, 1881.

OUR LIBERIA LETTER.

Monrovia, July 29, 1881.

I have to announce the death of Hon. James E. Moore, Associate Justice of the Supreme Court, son of G. Moore, Esq., merchant of this city, and grand-son of the late Elijah Johnson, which took place on the 18th of May. He was a graduate of Liberia College, and proved himself deserving of the highest trust. He had only completed his 33rd year when he died. His death at any time could not have been otherwise than sad, touchingly sad, because his friends and fellow-

citizens looked upon him as a bright and living example of the capacity of the Negro race.

Besides being a partner in the firm of G. Moore & Son, he held at various times the appointments of Secretary of State, acting American Consul General in Liberia, and chairman of the Municipal Council. He was also a member of the Executive Committee of Liberia College. In his death Liberia has lost one of its highest ornaments, and Africa one of her illustrious sons. His memory will live after him, to encourage others to gain the esteem of their fellow-citizens, and to work in the path of duty and usefulness.

The semi-annual examination of the students of Liberia College came off on the 15th July, and was conducted by Prof. Freeman and President Blyden, assisted by a Committee of the Board of Trustees. The pupils have shown during the last two terms, encouraging interest and zeal in their studies, and two or three of them give decided promise of more than ordinary intelligence. The studies pursued have been chiefly Greek and Latin, algebra, arithmetic, geography and natural philosophy.

It is intended, as soon as the College is removed into the rural districts, to connect with its operations a system of manual labor, to teach, especially the native youth who come to it from the interior, the practical use of improved implements of husbandry and of mechanical industry. The tools of civilization in the hands of trained youth, male and female, will work a wonderful revolution among the interior tribes. There are skilled Negro mechanics here not long from the United States, who could take effective management of that department.

LETTER FROM REV. JAMES O. HAYES.

The bark *Liberia*, which sailed from New York, June 15, with emigrants sent by the American Colonization Society, arrived at Monrovia, July 23, and her passengers were promptly located on their lands at Brewerville. One of their number, Rev. James O. Hayes, a graduate of Shaw University, writes:—"I am, indeed, happy to report my arrival in this country after a pleasant passage of thirty-eight days. I have met many of the prominent citizen and others, all of whom have extended to me the warm hand of fellowship and welcome. Hon. B. P. Yates, who has resided in this Republic fifty-two years, remarked to me that he would prefer Liberia to America, even if he were made President of the United States. I have two brothers and their families, with numerous friends, residing at

Brewerville, and they are prospering finely. The conviction is strengthened by all I see, that persons who improve the advantages afforded immigrants here, could not be induced to exchange countries. This is no place for those who are not industrious and have not the interest of the Negro race at heart."

LIBERIA'S EXPRESSION OF SYMPATHY.

President Garfield in his affliction is the thought and topic of the world. Intelligence of the shooting nowhere produced a more profound sensation than at the several civilized settlements along the West Coast of Africa. The feeling of sympathy in Liberia was intense, and promptly found expression in the following letter written by order of President Gardner. It was penned when the first news of the assault reached that Republic, and before the extent of the injury was fully known.

DEPARTMENT OF STATE,

MONROVIA, July 28, 1881.

Sir:—I am directed by the President to acknowledge the receipt of your communication conveying the startling intelligence of an attempted assassination of President Garfield, and to express the deep horror which the President experienced at the sad news, and further to beg you to convey to your Government the earnest congratulations of the President at the escape of President Garfield, and his hope also that President Garfield's health has not seriously suffered from the dastardly attempt upon his valuable life.

I have the honor to be, sir, your obedient servant,

G. W. GIBSON,
Secretary of State.

Hon. J. H. SMYTH,
Minister Resident, &c.,
U. S. Legation, Monrovia, Liberia.

AN EXCELLENT SELECTION.

The Rev. Henry Highland Garnet, D. D., pastor of the Shiloh Presbyterian church, New York City, has been appointed Minister Resident and Consul General of the United States to Liberia, in place of Hon. John H. Smyth, recalled. The latter has proved a valuable and acceptable officer, and it is understood will engage in mercantile pursuits in Western Africa. Dr. Garnet's daughter is a missionary teacher in Liberia, and he goes as America's representative to the

land in which his fathers dwelt, and from which they were torn to be enslaved. His appointment should increase the interest of all good people in Liberia, which still needs the fostering care of the great nations that are in the van of civilization.

ALL SAINTS HALL.

Among the passengers by the bark *Monrovia*, which sailed from New York, July 9th, for Liberia, was Miss Margaretta Scott,, for a number of years connected with the Episcopal mission in that Republic. This zealous and indefatigable lady now returns to superintend the erection of buildings and to organize a school in Grand Bassa county, for the higher education of young girls, taking with her some \$5,000 in cash and materials for this purpose. The Legislature of Liberia has appropriated two hundred acres of land, and fully \$6,000 is in charge of Trustees in the United States for this important work. Ten thousand dollars additional are needed for a permanent fund to maintain the school.

RETURNED FOR HIS FAMILY.

The Rev. S. F. Flegler, who went some three years ago, in the bark *Azor*, as pastor of the first African Methodist E. church to Liberia, has returned for his family, and was welcomed in Charleston, South Carolina, with great enthusiasm. He reports having organized three churches, viz: Brown's Chapel at Royesville, with 25 members, Bethel, at Brewerville, with 25 members, and Mount Carmel, at Arthington, with 52 members. Mr. Flegler speaks in the highest terms of the fertility of the soil in Liberia, and of its excellent Republican Government.

FALL EXPEDITION.

The American Colonization Society will dispatch a company of select emigrants by the new bark *Monrovia*, expected to return from the West Coast in season to sail from New York in November next, direct for Liberia.

ANNIVERSARY OF LIBERIAN INDEPENDENCE.

The Observer of *Monrovia*, says: "The anniversary of the declaration of national Independence was celebrated here in the usual man-

ner. The oration was delivered by H. W. Grimes, Esq., and was well received. Mr. F. E. R. Johnson read the Declaration of Independence, B. J. K. Anderson, Esq., conducted the musical exercises,—Mrs S. H. Blyden presiding at the organ. After the celebration the President entertained a distinguished company at luncheon. Secretary Gibson entertained the choir, Orator and members of the Council at supper in the evening.

There was also a celebration at Clay-Ashland, at which an excellent introductory address was delivered by Mr. E. C. Clark. The Declaration of Independence was impressively read by Mr. H. M. Rix. Ex-Senator Blackledge delivered the oration. Mr. Blackledge urged his auditory to exert themselves in their several pursuits for the advancement and aggrandizement of the country, and for the development of its resources. Mr. John W. Good led the choir, whose performances were not the least pleasing feature of the celebration.

The citizens of Schieffelin celebrated the day with due honors. They had a procession with military escort and an oration. In the afternoon there was a public dinner at which appeared, by general consent, nothing but the products of the country. The *menu* consisted among other things of palaver sauce and rice, palm-butter and rice, stewed, baked and fried fish, boiled and baked chicken, stewed chicken with eddoe dumplings, venison, a porcupine baked whole, fulontonga, pound cake—in making of which very fine cassada-flour was used—and other cakes. The spices and condiments used in the preparation of the food were those indigenous to the country."

The thirty-fourth Anniversary of Liberian Independence was celebrated on the 26th of July, by the colored people in various parts of the United States. At Charleston, Rev. S. F. Flegler, one of the Azor passengers, was the orator of the day, and Mr. W. L. Blakely and others delivered addresses. The exercises at Savannah comprised an excursion to Thunderbolt and an entertainment in the evening at Chatham Hall, in the city, both managed by Mr. Abraham Burke.

GOD'S PURPOSE IN THE NEGRO RACE.

At the African Methodist church in this city, Bishop H. M. Turner delivered a lecture on the above subject. The audience-room, recently enlarged and improved, was filled well-nigh to its utmost capacity. A few of our white fellow-citizens, who chanced to hear of

the Bishop's purpose to lecture, were present. Bishop Turner was elected to the Episcopacy of the African Methodist Church at the General Conference which met in St. Louis last year. He is a native of South Carolina, and now has charge of the Conferences in Mississippi, Arkansas and Louisiana. His appearance is striking, indicating a man of intelligence and force. He has a voice of compass and flexibility which he controls with the magic charm of a natural orator. The spirit evidenced throughout was candid, generous and Christian. There was no appeal to race prejudice, but an earnest exhortation to race pride and ambition. He said there was a Providence in the Negro's coming to America and passing through the ordeal of slavery. They had here learned and embraced the Christian religion and are thereby prepared to Christianize their fatherland. He said a Negro sceptic was almost unknown—they are all believers. His argument, based on the history of the races, was at once ingenious and learned. Going back to the origin of the races he ridiculed the literature that attempted to dehumanize the Negro and turned back upon their authors with fine effect the later developments of science. He said the doctrines of Huxley and Darwin had demonstrated one fact if nothing more—the oneness of the human family. That if the Negro is but a developed monkey so is his white brother, though possibly slightly improved. He appealed to his people to rely upon themselves—to strive to be self-dependent. He ridiculed the colored conventions that were held so frequently during the early days of emancipation, and said they were barren of anything elevating and stimulating to their race. These points were occasionally enforced with specimens of the finest wit.—*Vicksburg Daily Herald*,

From The London Times.

LIBERIAN COFFEE.

The species of coffee which is indigenous to Liberia, in West Africa, seems destined to have an important influence on the industry of those countries in which the coffee blight has almost extinguished the Arabian coffee plant. A little pamphlet, by Dr. H. A. A. Nicholls, just published by Messrs. Silver & Co., gives some interesting information on the cultivation of Liberian coffee in the West Indies, and especially in Dominica. The plant was first grown in England in the Royal Gardens at Kew, during the year 1872, and from thence seedlings were forwarded, in 1874, to Dominica and to several of the colonies in the West Indies. Fifty years ago Dominica was essentially a coffee country; at one time, indeed, over 3,000,000 pounds of this staple were ex-

ported annually, and the coffee was of so fine a quality that the Dominica produce usually obtained the highest price in the English market. Unfortunately, however, early in the present century, a blight attacked the trees, and within a few years it committed such ravage that the cultivation of coffee became almost extinct. Naturally, on the introduction into Dominica of a new species of coffee, more vigorous than that of Arabia, hopes were entertained that the leaves would be impervious to the ravages of the blight, and these hopes, happily, were fully realized, for the young plants soon shot up into vigorous large shrubs, free from blight, and loaded with flowers and ripe and unripe berries. This immunity from blight enjoyed by Liberian coffee is, as Dr. Nicholls says, of the utmost importance to the welfare of Dominica and the neighboring colonies, both English and French, for there is now nothing to prevent the islands of the lesser Antilles from being once more large coffee-supplying countries. In Dominica the cultivation of coffee may be said to be re-established although it is only yet in its infancy, and the productiveness of the Liberian trees is a matter of astonishment to those of the older residents who remember the coffee estates of 40 years ago. The Liberian coffee plant is much larger than that of Arabia, being, indeed, in its native state, a small tree.

It has several other characteristics which render its cultivation different from that of its Arabian congener, and give it several advantages, all in favor of the planter. Its leaves are much larger; it flowers for several months, so that flowers and berries may be found on the same plant, and the berries are twice the size of the ordinary coffee bean. The ripe berries do not fall from the tree, like the ordinary coffee plant but remain on the tree, without detriment to their quality, for weeks, an important feature where it may be difficult to procure the labor necessary for speedy gathering. Dr. Nicholls gives many useful details as to the mode of cultivation and preparation. The flavor of the coffee, he maintains, is excellent, and he adduces evidence to show that it is quite as good as Java coffee. The success of the Liberian coffee in Dominica has been so great that already large supplies of berries are exported to several neighboring islands. The history of the establishment of the new cultivation, Dr. Nicholls tells us, is full of promise to the future of the island. The plant is thoroughly acclimatized, the young trees are unaffected by blight, and their fruitfulness surpasses all expectations. In the island there are many abandoned estates and large tracts of virgin soil, well watered with fine streams, eminently adapted for the cultivation of coffee and limes and other tropical plants. The plant has also been introduced into

Ceylon, and Liberian coffee from that island has lately obtained 93s. per hundred-weight in the New York market—that is 12s. above the quotation at the time for middling plantation Ceylon (Arabian) coffee to the London markets.

SIERRA LEONE.

We have received a copy of the report on the census of Sierra Leone and its dependencies. The total population is put down at 60,546, and of these only 134 are classed as “whites.” With the one exception of Belgium, every European nation, not to speak of the United States and the West Indies, is represented, the English, however, being in a large majority. The African nationalities which go to make up the native population are equally varied. Notwithstanding the fact that there are 140 ministers of religion in the Colony, and double that number of lay preachers, close upon 25 per cent. of the inhabitants are classed as “Pagans,” and 5,000 of the balance as Mohammedans. Of the total population 23 per cent. are put down as traders and hawkers, who bring in the articles which the surrounding country furnishes—gold, rubber, beeswax, gum, copal, &c.—*Echo*.

ITEMS OF INTELLIGENCE.

REV. ALFRED F. RUSSELL,—the newly-elected Vice-President of Liberia, was formerly a Methodist preacher, and a son-in-law of the Rev. Beverly R. Wilson, one of the most distinguished missionaries and citizens of the early days of the Republic. Mr Russell has of late years been connected with the Protestant Episcopal Church.

LIBERIA AT LINCOLN UNIVERSITY—There are eight young men from Liberia at the Lincoln University Chester county, Pa. Four are from the Bassa nation, two are Congoes, one is a Vey, and another an Americo-Liberian. One of them, Thomas H. Roberts, of the Vey nation, received the first prize for oratory at the recent anniversary of Lincoln University.

AFRICAN DEVICES TO OBTAIN WATER IN DROUGHT.—Dr. Matteucci remarks on the almost absolute want of water in Darfur, and the consequent recent cultivation of watermelons by the natives as far as the arid soil will permit. They also utilize the Baobab tree in a curious manner. Hollowing out the huge trunk of the older trees by fire, they, by some prehistoric primitive method, get the hollow trunk filled with water during the rainy season, the water keeping sweet for eight months. The people of Darfur, Dr. Matteucci says, are still in a primitive, uncorrupted condition, a contrast to the Egyptianized natives of Kordofan.

AN AFRICAN GRAPE.—A French explorer, M. Lecart, writes home from Koundian, that he has discovered a vine, which promises to be of great economical value. He says the fruit of the vine is excellent and abundant, its cultivation very easy, its roots tuberous and perennial, while its branches are annual. It can be cultivated as easily as the Dahlia. He, himself, has been eating the large grapes for eight days and found them excellent, and he suggests that its culture ought to be attempted in all vine-growing countries as a possible remedy against the phylloxera. He is sending home seeds for experiment, both in France

and Algeria, and will bring back specimens of the plant in all stages of growth.—*Nature*.

A SUAHILI DICTIONARY.—Dr. Dutrieul, who was obliged to return from Africa to Belgium to recruit his health, is about to start for Africa again, to take part in the service for the abolition of slavery, at the head of which is Col. Sala. He had begun while there before a dictionary of the Suaheli language, so common all over Central Africa. Although incomplete, the Executive Committee of the International African Association have decided to print the dictionary as it is, and put it in the hands of travellers for correction and completion.

EMIGRATION.—Among the remarkable movements of this century, emigration has been one. In the last sixty years no fewer than 16,000,000 people have left the old world for America and Australia; and of these the United States received 10,370,000. This change of homes has greatly bettered the state of the emigrants, and has added largely to the wealth of the world. "The British emigrants, in Australia and La Plata have sheep farms, which cover territories vaster than the conquests of Alexander."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the month of June, 1881.

CONNECTICUT. (\$100 00.)		Guy, toward cost of emigrant passage.....	12 00
<i>Stamford.</i> Charles J. Starr.....	100 00	FOR REPOSITORY.	
NEW JERSEY. (\$22.00)		New Jersey, \$2. Canada. \$1.	3 00
<i>Princeton.</i> Proxy collections, transmitted by Rev. Dr. John Maclean.....	12 00	RECAPITULATION.	
<i>Trenton.</i> John S. Chambers.....	10 00	Donations.....	622 00
PENNSYLVANIA. (\$300.00.)		Emigrants toward passage.....	12 00
<i>Harrisburg.</i> James McCormick, Esq.....	500 00	African Repository.....	3 00
NORTH CAROLINA. (\$12.00.)		Rent of Colonization Building..	96 00
<i>Warrenton.</i> Mrs. Cora E.....		Support of schools in Liberia...	90 00
		Total Receipts in June.....	\$823 00

During the month of July, 1881.

NEW YORK. (\$100.00.)		RECAPITULATION.	
<i>Brooklyn.</i> Mrs. Margaret Dimon, by A. J. Beekman.....	100 00	Donation	100 00
AFRICAN REPOSITORY. (\$1.50.)		African Repository.....	1 50
Indiana, \$1. Louisiana, 50 cts.	1 50	Rent of Colonization Building..	336 00
		Total Receipts in July.....	\$437 50

During the month of August, 1881.

NEW HAMPSHIRE. (\$2.00)		ward cost of emigrant passage to Liberia.....	50 00
<i>Portsmouth.</i> Rev. Alfred Elwyn.....	2 00	INDIANA. (\$40.00.)	
NEW JERSEY. (\$11.00.)		<i>Princeton.</i> Mrs. M.W. P. Lagow.....	40 00
<i>Princeton.</i> Proxy collections, additional, transmitted by Rev. Dr. John Maclean.....	11 00	AFRICAN REPOSITORY. (\$1.00.)	
PENNSYLVANIA. (\$10.00.)		California,	\$1. 00
<i>Hollidaysburg.</i> Miss Mary Vance.....	10 00	RECAPITULATION.	
NORTH CAROLINA. (\$20.00.)		Donations.....	63 00
<i>Cobton.</i> Bryan Dudley, toward cost of emigrant passage to Liberia.....	20 00	Emigrants toward passage.....	70 00
SOUTH CAROLINA. (\$50.00.)		African Repository.....	1 00
<i>Charleston.</i> W. J. Moultrie, to-		Rent of Colonization Building..	104 50
		Interest for schools in Liberia..	29 20
		Total Receipts in August.....	\$267 70

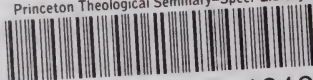




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